



The Global Islamic Media Front

Language and Translation Department

presents

An English Translation for Al-Malahim's Audio Release

entitled

And If You Must...

by the Mujahid Sheikh

Ibrahim al-Rubaish

May Allah Protect Him

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise be to Allah, the Lord of all that exists. May peace and blessings be upon the noblest of Prophet and Messengers, our Prophet Muhammad, and upon all his family and companions.

To proceed:

My brother in Islam. Will you listen to me and give me a bit of your precious time? I'm calling you, my brother in religion, and Allah knows that I am a trustworthy advisor to you – I wish good for you and wish for you what I wish for myself – the only reason I am saying these words is my love and compassion for you, and the saying of the Messenger (ﷺ) :

«بلغوا عني ولو آية»

“Convey to others, even if it be one verse.”

You may find my words strange, and you may not accept some of what I will say, but I call you, as Allah has given you intellect and understanding, I call you to side with the evidence. Think about them and look at what the great scholars of the past said in situations such as ours. You do agree that we are more prone to misunderstand evidence than them. I hope you will analyze the proofs without bias and not reject the truth because a particular person did not say it. If our scholars have taught us not to reject the truth due if it contradicts the opinions of Abu Haneefah, Malik, Ash-Shafi'i, or Ahmed, may Allah have mercy on them all, it is more deserving and appropriate that we do not reject it due to the statements of those who came much later. It is illogical that we call people not to be fanatic about the great scholars of the past, but then we become fanatical about scholars who came much later. Stop and think about what I am saying, and think about saving yourselves before others.

It is well-known in the books of the scholars, based on Quran and Sunnah, that Jihad is a communal obligation (*fard kifaayah*): if there are enough people engaged in it, the rest are absolved of sin from leaving this obligation. However, it becomes an individual obligation (*fard ayn*) in three situations:

One of these situations is if an enemy attacks any Muslim territory, it becomes an obligation for people of that territory to repel them. If they are unable, the obligation spreads to others until the invaders are repelled, and all those who leave it fall into sin. To emphasize this point, there are many similar statements of scholars to this effect.

Sheikh Al-Islam Ibn Taymiyyah, may Allah have mercy on him, said:

“But if the enemy seeks to attack,”

...notice he mentions if they seek to attack. What if they have already done so!

“But if the enemy seeks to attack the Muslims, repelling them becomes an obligation upon all those about to be attacked, and upon others to help them, as Allah (ﷻ) says:

﴿وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ﴾

“...and if they seek aid from you in the matter of religion, aid is incumbent on you except

against a people between whom and you there is a treaty.” (Al-Anfal:72)

And also as the Prophet (ﷺ) commanded to defend and support the Muslims, whether the man be hired to fight or otherwise.

This obligation must be fulfilled to the best of ones ability, whether physically or financially, whether they be a few or a great many, whether on foot or on steed, just like the Muslims were when they were attacked by the enemy in the year of Al-Khandaq (the Trench). Allah did not relieve anyone of this obligation, unlike when they would set out themselves to attack the enemy, choosing those who would set out and those who would stay behind. Rather, those who sought permission from the Prophet (ﷺ) to not take part were criticized:

﴿يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا﴾

“...saying: Surely our houses are exposed (to the enemy); and they were not exposed; But they only wished to flee.” (Al-Ahzab:13)

This type of war is fought in defense of religion, sanctity, and life. It is a necessary war, while the other type is optional, waged in order to increase the authority of Islam, seeking its superiority, and striking terror into the hearts of the enemy, an example of which is the Battle of Tabook.

In Bada'i as-Sana'i, the author states:

“If the people who are attacked are too weak to resist the infidels and their lives are in danger from the enemy, then it becomes an obligation upon the Muslims elsewhere, the closest and then the further, to join them and assist them with weapons, support and money. Although, we stated its obligation upon all people who have no religious excuse, they are relieved of this obligation if sufficiency is achieved. As long as this sufficiency is not achieved, they are not relieved of this obligation...

But when all people are called to participate, as when the enemy invades any territory, it is an individual obligation (fard ayn) inclusive of each and every single Muslim individual who is regarded as able, due to the saying of Allah (ﷻ):

﴿انْفِرُوا خِفَافًا وَثِقَالًا﴾

“March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor).” (Al-Tawbah:41)

The scholars have stated that it was related in regards to the general call. Another saying of Allah (ﷻ) is:

﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنفُسِهِمْ عَنْ نَفْسِهِ﴾

“It was not becoming of the people of Al-Madinah and the bedouins of the neighborhood to remain behind Allah's messenger and to prefer their own lives to his life..” (Al-Tawbah: 120)

Because the obligation on all people before the general call is already established, the rest are relieved of the obligation only when a sufficient number fulfills it out, but when the general call is made, the obligation cannot be fulfilled except when all participate, and it

remains an obligation upon all just like prayer and fasting. The slave is to participate without the permission of his master, and even the woman without the permission of her husband...

Likewise, it is permissible for a child to participate without the permission of his father, for the rights of the parents is not regarded in matters which are an individual obligation, such as the prayer and fasting. And Allah (ﷻ) knows best."

In Bidayat Al-Mujtahid, the author states:

The general body of Fiqh scholars are in agreement that the condition for the obligatory Jihad is the permission of the parents, except when it is an obligation upon him, like when none can fulfill the obligation except if all people participate.

In Takmilatu Al-Majmu', the author states:

Jihad becomes an individual obligation upon the each and every single Muslim if the honor of Muslims is desecrated in any territory in which Laa ilaaha ill-Allah Muhammad-ur-Rasool-ullah is mentioned. The ruler must make the call to Jihad and order the Muslims to set out. Obedience is an obligation, rather just like the five Islamic obligations, due to the saying of Allah:

﴿انْفِرُوا خِفَافًا وَثِقَالًا﴾

"March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor)." (Al-Tawbah:41)

In Al-Furu' the author states:

Our sheikh said: "Defensive Jihad against the infidels is an obligation upon each and every single Muslim. In this situation, it is forbidden to flee even if the infidels are double their number, for it is a necessary, not an optional Jihad. In the battles of Uhud and Ahzab, the Muslims remained in their stances due to the obligation, and likewise, in the Tatars invasion of Damascus.

In Al-Ansaf, the author states:

The meaning of his saying, "when the enemy lands on Muslim territory," is that it is not binding upon those who are far. This is the correct opinion, except when there is a need for their participation, such as when sufficiency of those fighting the enemy is not reached. In this situation, it becomes an obligation on those far from the land as well.

In Majmu' Al-Fatawa, to Ibn Baz, may Allah have mercy on him, states:

As for the obligatory Jihad, when the enemy attacks a [Muslim] land, it is an obligation for all people to make Jihad if the enemy attacks a Muslim land. It is an obligation upon all people to make Jihad, and to repel the evil of the enemy. It is even an obligation upon women to repel the evil of the enemy with whatever they are able. As for offensive Jihad, when Muslims proceed to the enemies in their own land and wage Jihad there, this is a communal obligation (fard kifaayah) upon men.

These are the statements of the scholars, and there are many more. I am presenting them to you not as evidence, but because they are in accordance with the evidence, and so we can see how the scholars understood religious texts.

I ask you to think about these statements and how they made them in times, the worst which can be said about them is that they were better than our current days.

By Allah, if these proofs are not applicable of our times today, then in which times can they be applicable? On which conditions can we apply them?

What there is no doubt about is that our weak and oppressed brothers are in the direst need of defense and support of all types. Don't say that sufficiency has been achieved, for if this were the case, the enemy would not be messing around with their homes for decades, they themselves living in peace and security. If you blame them of not doing enough, let's assume they did so and let not the obligation spread to those who surround them until it includes us as well, as we explained before from the statements of the scholars?

If the simplest of people took a quick glance, they would notice that the Jews have occupied Palestine for over sixty years, that America has occupied Iraq, settled in Afghanistan, and spread its military bases throughout the Middle East and other Muslim lands, and that they have established proxy governments in Islamic lands which no just person can argue that they have a long history filled with aiding the infidels and failing the Muslims. These governments are the protective shields of the Jews and Christians, and they are the first obstacle in the path of a Mujahid should he choose to defend and support his brothers physically, financially, or even through prayer. All this without mention of the various crimes these governments have committed which take a person out of the fold of Islam, such as ruling and seeking judgment from legislations other than what Allah has revealed from the laws of the United Nations and their own manmade laws, aiding the infidels against the believers by entering the global alliance against Islam which they call terrorism, and openly permitting what Allah has forbidden such as interest and usury against which Allah has declared war, and alcoholic beverages which are sold in some Muslim countries without any objection. Also included is giving protection to those who slander the religion explicitly and publicly, under the pretext of "freedom of press". There are many other nullifiers of Islam which they have committed.

Let us suppose that these governments are Islamic and Rightly-Guided Caliphates which none guilty of no crimes. All people, its supporters even before its opposition, will agree to the fact that they have failed the weak and oppressed of the Believers everywhere. If this is the case, Jihad becomes an obligation without referring to them, as when the scholars stated that Jihad is a matter which the Imam is responsible for, they also stated that it is not cancelled if the Imam cancels it.

Ibn Qudamah said:

Chapter: Jihad is the Task of the Imam and Depends on His Ijtihad (Religious Opinion)

...If there is no Imam, Jihad should not be delayed because, with the delay, the purpose which serves the general interest of the Muslims will be annulled.

In Takmilat Al-Majmu', the author, may Allah Almighty have mercy on him, states:

...It is disliked to set out for Jihad without the permission of the Imam or the Amir he has appointed, because Jihad is waged according to circumstances and needs, and the Imam is more knowledgeable of this. It is not impermissible, because it is nothing more than risking one's life,

and risking one's life is permissible in Jihad.

Al-Mutee'i commented on this, saying:

As for setting out for Jihad [in this case], the opinion that it is disliked is correct, except if the Imam fails and turns back on his heels [by not making Jihad]. In this case, the obligation falls on the Muslims to wage Jihad immediately.

As for preparing all types of weapons, it has been made an obligation by the primary source of legislation for the Muslims, as Allah Almighty says:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ﴾

“And make ready against them all you can of power, including steeds of war to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know.” (Al-Anfal: 60)

Ibn Hazm, may Allah have mercy upon him, said:

If an Imam forbids fighting the warring infidels, it is an obligation to disobey him, because he has commanded something forbidden. No obedience is to be shown to him. Allah Almighty said:

﴿فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ﴾

“Then fight in the Cause of Allah, you are not tasked (held responsible) except for yourself,” (Al-Nisaa: 60)

This is a call addressed to each and every Muslim. Everyone has been commanded to make Jihad, even alone.

These statements were made by scholars when they were discussing offensive Jihad, which is to invade the infidels in their own lands [and not self-defense]. What would their statements be in regards to our situation in which we are fighting for self-defense? There is no doubt that these statements would be even more suitable.

Sheikh Abd al-Rahman b. Hasan b. Muhammad b. Abd al-Wahhab said:

From which book or proof can it be established that Jihad is not an obligation except in with the existence of an Imam? This is a fabrication in the religion and a deviation from the way of the Believers, and the evidence which proves the falsehood of this stance is too well-known even to mention. From this is the general command to make Jihad, its encouragement, and the warning giving to those who leave it. Allah Almighty said:

﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتَّتْ صَوَامِعُ﴾

“And were it not that Allah checks the people, some by means of others, there would have been demolished cloisters,” (Al-Hajj: 40)

Anyone who has gone out to fight Jihad in Allah's Cause has obeyed Allah and as fulfilled what

He has obligated on them. In actuality, an Imam cannot be an Imam except if he wages Jihad.

You agree without doubt that these governments have striven with all their might to fight Jihad and prevent Muslims from supporting and defending their brothers in faith. Sheikh Al-Islam [Ibn Taymiyyah], may Allah have mercy on him, said:

Any group which refuses some prayers, fasting or Hajj, or refuses to prohibit the spilling of blood, the theft of wealth, and intoxicants, fornication, gambling, marrying those who are forbidden to marry, or other prohibitions, or refuses to abide by the obligation of Jihad against the infidels or forcing Jizyah upon the People of the Book or other obligations of the religion or prohibitions which have no room for excuse to deny or leave, and those who deny them become infidels, this al-Ta'ifah al-Mumtani'ah (refusing group) is to be fought even if they agree that these are legislated acts. This is something which I know no difference amongst the scholars.

This is in regards to those who abandon Jihad or enforcing Jizyah upon the infidels. How much more applicable are they for those who have established and empowered the infidels in Islamic lands and moreover fight those who fight them? Are they not more deserving to be fought? If this is now known, is there any room left for you to doubt that Jihad in our time is an individual obligation (*fard ayn*)? Why don't you take the initiative and set out, responding to the call my brother, and seek forgiveness for each day we have spent abstaining from Jihad? Don't we fear that the following verse applies to us?

﴿وَلَكِنَّ اللَّهَ أَرَادَ أَنْ يَنْفَعَهُمْ فَتَبَطَّحَهُمْ وَقِيلَ أَفْعُدُوا مَعَ الْقَاعِدِينَ*لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾

“...but Allah was averse to their being sent forth, so He made them lag behind, and it was said (to them), ‘Sit you among those who sit (at home).’ Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you - and there are some among you who would have listened to them. And Allah is the All-Knower of the Zalimun (polytheists and wrong-doers).” (Al-Tawbah: 46)

Would you be pleased to be the ones spoken about in this verse?

Allah Almighty criticized His slaves for delaying in fighting His enemies. The thing which was preventing them from fighting them was fear.

﴿أَتَخْشَوْنَهُمْ فَإِنَّ اللَّهَ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

“Do you fear them? Allah has more right that you should fear Him if you are believers.” (Al-Tawbah: 13)

What it is that prevents us from fighting them if it is not fear of their strength? We have neither fought them nor prepared ourselves to do so. We have only sat and lamented over our injuries like female mourners, and then over-exaggerate their strength and repeat, “O Mu'tasim!” and “O Salahuddin!” from the pulpits! Children have become men and men have become feeble, and we wait around...

If you must abstain and have no other choice, listen to the verse in which Allah Almighty

addresses the Believers, saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْتِلُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ﴾

“O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e. Jihad) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.” (Al-Tawbah: 38)

This verse teaches us that if someone refrain when he is called upon to set out in the Cause of Allah due to his love of this worldly life. Can there be a more severe warning?
A warning which is more severe is the verse:

﴿إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

“If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allah is Able to do all things.” (Al-Tawbah: 39)

Sheikh Al-Islam said:

Whoever leaves Jihad, Allah will punish him with a painful torment, such as humiliation and others. He will take away their authority and power and give it to others, for indeed this religion is for those who defend it.

If you have no other choice but to abstain, listen to the verse in which Allah Almighty says:

﴿لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ﴾ إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ﴿

“Those who believe in Allah and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allah is the All-Knower of the pious. It is only those who believe not in Allah and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihad). So in their doubts they waver.” (Al-Tawbah: 44-45)

Would you be pleased to be described as those whose hearts are in doubt and waver in their doubts, in addition to their not being Believers in Allah and the Last Day?

Muhammad b. Abdul-Wahhab, may Allah have mercy on him, said:

Allah tells us here that a Believer does not seek permission to abstain from Jihad, and that it is only those who do not believe in Allah who do this. How much worse is the case of those who abstain without even seeking permission?

Sheikh Al-Islam, may Allah have mercy on him, said:

That same ruling applies to those who abstain from Jihad, without which no interest can be served. They are to be punished by boycotting them, as they did not cooperate with each other

in righteousness and piety. Mixing with fornicators, homosexuals, those who abstain from Jihad, innovators, and drunkards is harmful to the religion of Islam, and they should not be cooperated with, neither in righteousness nor piety. Whoever does not boycott them has left a commandment and has committed a sin.

Would you like to be coupled with fornicators, homosexuals, innovators and drunkards? Brother, it saddens me to see you indecisive about setting out for Jihad, calling people to stay behind, searching for all types of excuses. Sometimes you seek excuse in the strength of the enemy, and other times in fear of imprisonment and being tested in your faith, or love of your homeland, your wealth or your children. Is it good that you be like those about which Allah Almighty said:

﴿لَقَدْ ابْتَغُوا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ*وَمِنْهُمْ مَن يَقُولُ ائْذَنْ لِّي وَلَا تَفْتِنِّي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾

“Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allah (His religion, Islam) became manifest though they hated it.” (Al-Tawbah: 48)

We see many of those who have failed the religion repeating that they want a peaceful way, not caring whether it will be at the cost of compromising the Correct Path. Sheikh Al-Islam, may Allah have mercy on him, said:

Due to the trials which result from enjoining the good, forbidding the evil, and Jihad in Allah’s Cause, people start to give excuses for leaving these things which they have been obligated with, as Allah said about the hypocrites:

﴿وَمِنْهُمْ مَّن يَقُولُ ائْذَنْ لِّي وَلَا تَفْتِنِّي أَلَا فِي الْفِتْنَةِ سَقَطُوا﴾

“And among them is he who says: ‘Grant me leave (to be exempted from Jihad) and put me not into trial.’ Surely, they have fallen into trial...” (Al-Tawbah: 49)

He went on to say:

Someone’s abstaining from Jihad, the weakness of his Faith, the sickness of his heart which has justified his abstaining from Jihad is a great trial which he has fallen into. How can he seek to be exempted from a small trial which has not even met him in a great trial which has already struck him? Allah says:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

“And fight them until there are no more trials (disbelief and polytheism, i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world].” (Al-Tawbah: 39)

Thus whoever leaves Jihad about which Allah has commanded to be carried out so that there are no more trials has himself fallen into trial due to the doubts in his heart, its sickness, and his abstaining from Jihad which Allah has commanded.

If you must abstain due to your fear of imprisonment, the harsh authority of the prison-guards, and the severity of the torture-tools of the investigators, then remember Allah's Words:

﴿وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ﴾

“...and they said: ‘March not forth in the heat.’ Say: ‘The Fire of Hell is more intense in heat’; if only they could understand!” (Al-Tawbah: 81)

Remember that although it is severe, the severity of Hell is greater. Seek protection from it in this, and be patient with the Decree of Allah to save yourself from His Punishment. Be warned from leaving His commandments due to impatience towards His Decree for indeed Allah has threatened those that do, saying:

﴿فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ﴾

“So let them laugh a little and (they will) cry much: a recompense of what they used to earn (by committing sins).” (Al-Tawbah: 82)

Syed Qutb, may Allah have mercy on him, said:

“...and they said: ‘March not forth in the heat’.” This is the saying of the soft and spoiled, which are not fit for anything true men are fit for. They are an example of a lack of motivation and weakness of will. Many are those who fear fatigue and flee from struggle, preferring meager comfort to noble toil, and humiliating safety over honorable fear, and they fall down from their impotence behind the serious ranks which march forth knowing the responsibilities of the Islamic Call.

If you must remain behind, think about Allah Almighty's Words:

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ

وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

“Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success.” (Al-Tawbah: 111)

Syed Qutb, may Allah have mercy on him said:

Indeed this is an awesome text which exposes the reality of the relationship which connects the Believers to Allah and the reality of the pledge of allegiance which they have given with their Islam for their whole lives. Whoever gives this pledge and is loyal to it is the true Believer who truly fits the description of the Believer and acquires true Faith. If this is not the case, it is a mere claim which needs to be analyzed and proven. The reality of this pledge of allegiance, or this “trade” which Allah called it as a favor, bounty and ease from Him, is that Allah has devoted for Himself the lives and wealth of the Believers in totality and did not give them any choice in this. He did not give them the choice to leave some of it behind for themselves, nor did he give them the choice to spend or not spend. No, it is a done deal. The buyer can do

whatever he wants with it according to need and what He decides. The seller can do nothing but to follow the path which he has been given, without looking here and there, without choice, without argumentation and debate, saying and doing nothing but acts of obedience, good works and submission. The price for this is Paradise, the path is Jihad, killing and fighting, and the end is victory or martyrdom.

Brother, if you think about this, Allah Almighty has mentioned the word “fight”, saying, “...**they fight.**” He did not say, “...they make Jihad.” He then reemphasized this, saying, “**They kill and they get killed.**” Can someone come and say after this that Jihad in this verse is a general word which includes Jihad against one’s desires, against Satan, against the infidels and also against the hypocrites? After this, is there any room to doubt in the excellence of Jihad in Allah’s Cause, which is actual fighting?

If you make the excuse that you are unable, then remember the hadeeth of Allah’s Messenger (ﷺ), in which he said:

«من مات ولم يغز ولم يحدث به نفسه مات على شعبة من النفاق»

“Whoever dies without fighting Jihad, or without ever having a firm determination to do so has died upon a branch of hypocrisy.” (Muslim)

Mere thinking about fighting Jihad when one has the ability to do so is a mere claim which is proven false by the actual reality. Sheikh Al-Islam, may Allah have mercy on him, said:

For this reason, the type of Jihad which is an individual obligation to the best of one’s ability is from Faith, and not making Jihad is a proof of the absence of true faith. Moreover, it has been authentically been reported that the Prophet (ﷺ) said:

«من مات ولم يغز ولم يحدث به نفسه مات على شعبة من النفاق»

“Whoever dies without fighting Jihad, or without ever having a firm determination to do so has died upon a branch of hypocrisy.”

This hadeeth is a proof that he has certain aspects of hypocrisy in him along with whatever he has of Faith.

A man who had drunken some wine was brought to Allah’s Messenger (ﷺ), and so he order him to be flogged. After this, another man from the Believers reviled him. The Prophet (ﷺ) forbid this and bore witness that the man loved Allah and His Messenger. On the other hand, Ka’b b. Malik (رضي الله عنه) was a person who pledged allegiance to the Prophet (ﷺ) the Night of Aqabah and was present at all battles except for Badr. In the Battle of Tabouk, he stayed behind and did not set out to join the battle, and the Prophet (ﷺ) became angry, and he rarely became angry, rather he boycotted him, while he was kind and merciful towards the Believers! He ordered all the Believers to boycott him and his friends, neither speaking to them nor returning their greetings. Ka’b went to Abu Qatadah, his cousin from his father’s side who he loved the most and asked him, “Do you know that I love Allah and His Messenger?” But he would not respond. When Ka’b persisted in this question, he responded, “Allah and His Messenger know best.”

After forty nights of boycott, he ordered their wives to separate from them in bed. The wife of Hilal b. Umayyah came to the Messenger (ﷺ) and said, “Hilal b. Umayyah is a weak old man. Do you dislike for me to serve him?” He responded, “No, just don’t sleep with him.”

Can you give this excuse that you are a weak old man? Does this story of Hilal (رضي الله عنه) leave us any excuses?

If you wish to set out but are prevented because of inability or lack of experience, Allah has

made a sign to distinguish the truthful from the liars. Allah Almighty said:

﴿وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً﴾

***“And if they had intended to march out, certainly, they would have made some preparation for it...”
(Al-Tawbah: 46)***

If you are truthful in your claim, then make preparations, for indeed this is an excuse in front of Allah and a revive of the obligation of Jihad in one's soul, and cultivates one soul to be nurtured upon it. May through this, Allah will favor us with a generation which will be empowered and established after many lost generations.

There are many ways to make preparations and it entails that one learn it where it is taught. The least one can do is to buy a weapon and practice with it, and learn the sciences of war in addition to physical exercise.

Think about this brother and look at yourself. Be careful of not letting your desires, such as your love of wealth, children, and homeland prevent you from Jihad in Allah's Cause. Be careful of leaving Jihad because such and such person did not fight, for you will only be asked about yourself, and none will suffice you from Allah. If someone leaves salaah, will you leave it also?

The One who has legislated prayer is the one who has legislated Jihad. Do not let anyone's opinion, whoever it may be, come between you and the religion.

If you must remain behind, then support the Mujahideen, even if it is with a word to defend them, or a portion of the night of prayer with which you strengthen them, for indeed it is their greatest weapon. Be careful not to prevent others from Jihad in Allah's Cause, whatever the cause is. How can you dare to prevent people from carrying out an act of obedience which Allah loves, Has commanded His Slaves and Has obligated in the likes of these circumstances?

Ibn Hazm, may Allah have mercy on him, said:

There is no greater sin, after disbelief, than preventing people from making Jihad against the infidels, surrendering the sanctities of the Muslims to them because of some Muslim's sinfulness which others will not be asked about.

If you must remain behind, stay in your homes. Be careful that you are not seen opposing the Mujahideen, slandering them, or deserting them. Listen to the hadeeth of the Prophet (ﷺ) and choose whichever you want:

« لا تزال طائفة من أمتي يقاتلون على أمر الله لا يضرهم من خالفهم ولا خذلهم حتى يأتي أمر الله »

“There will always remain a group from my Ummah who will fight according to the commands of Allah. They will not be harmed by those who oppose them nor those who desert and fail them, until the Command of Allah comes to be (Day of Judgement).” (Muslim)

Sheikh Al-Islam mentions in his verdicts when inciting the Believers to fight the Tatars when they reached Halab (Aleppo):

In this trial, people have distinguished themselves into 3 categories.

The victorious group; those who wage Jihad against this corrupt people;

The opposing group; these people and those who have sided with them from the dregs of those who attribute themselves to Islam;

And the failing and deserting group; those who refrain from waging jihad, even if they are

still true Muslims.

So let people look to see whether they are from the victorious group, the opposing group, or the deserting group, for there is no group other than these.

So if you must stay behind, stay in your homes. Beware of taking a stance in which you accuse the Mujahideen, letting history record your stance as it recorded the stance of Abdullah b. Ubay, and Jadd bin Qays. Beware, because history does not show mercy. If history has recorded for us humiliating things in the past on paper, it will record for our progeny things in audio and video. Such a humiliation, disgrace and exposition! And of course there is no exposition greater than that day when the scrolls will be opened and all secrets will become exposed.

O Allah! Show us the truth as the truth and make us follow it, and show us falsehood as falsehood and allow us to avoid it.

O Allah! Make us from the Helpers of your Religion who You love and love you, humble towards the Believers and mighty and fierce against the infidels, fighting Jihad in Your Cause, not fearing the blame of the blamers.

Our Lord! Pour patience on us and make our feet steadfast, and give us victory over the infidels.

And our final prayer is that all praise is due to Allah, the Lord of all that exists

Source: Al-Fajr Media Center
Translated by: The Global Islamic Media Front